Cheap R[illegible]

OR A

Pocket-Companion

Tho: Made of Arthur

Five hundred Proverbial Aphorismes, &c. as appeares in the next ensuing Page.

Whereunto are added, about three Hundred Scriptures.

Prov. 20. 14.

Naught; Naught, saith the Buyer: but when he is gone away, then he boasts.

Chap. 3. 14.

For the Merchandize of it is better than the merchandize of Silver, and the Gaine thereof than fine Gold.

By Nathanaell Church.

London, Printed for *William Gilbertson*, at the sign of the *Bible* in *Guilt-Spur* street, 165[illegible]

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Church Nathanael

To the Honourable, *William Pen*, Vice-Admirall to the English Navy, whom God preserve and prosper.

Honored Sir,

MY favourable Expressions of tender Charity to me, have neither been few nor small; the Commemoration wherein might well command your most worthy Servant into a better and larger Testimony of your noble Generosity, & my humble Acknowledgement. But

must act *now* not *according* to your meritorious *Worth*, *but* my slender *Ability*.

'Tis *pitty that Good-Will should loose* any *thing*, *but what is* not *worth a Keeping*: *much lesse then should well-doing passe* thankleſſe *on Earth*, *which goes not* rewardleſſe *in Heaven*.

Sir, *I cannot* crowd *your Beneficence into an Epistle*, *nor Gods* miraculous *Memorials into the most* voluminous *Folio*.

'Tis *not unknown what a* lang-

anguishing *Distemper* persecuted *me from Country to City*; banished *me from shore, and* almost *from my Self*; *gave me* many *Months Chase at Sea*, emptied *me of comfort, &* fill'd *me with Complaints. In so much as a* Pining *Body and a* repining *Soul* (*the Lord forgive me*) *were mine* inseparable *Companions for a* long *time. But I will be* discontented *at nothing but my* own *Discontent.*

Ever since I was your Honours Weak *and* Worthless

Chaplain in the Lyon, Centurion, Fairfax, Triumph, *and the* James, *I wanted* nothing *but Thankefulnes; nor could I complain of* any *thing but my* own *Unbeliefe.* I was among you in fear, & weakness, and much trembling, *that I may borrow* Pauls *words* 1. Cor. 2. 3. *though I cannot utter them in that* more spirituall *sense, that* He *doth.*

But I may well sing to God, Psal. 103. 1, 2, 3, 4, 5. verses, *and I pray God make my Life* (*which he hath* graciously

length-

lengthned) a Comment upon the whole *Psalm.*

When I think of my Reſto-ratives for Soul and Bodie, that Counſell, Encouragement and Comfort, which your prudent *Head, your* tender *Eye, your* honeſt *heart, your* liberall *Hand, your* faithfull *Tongue adminiſtred unto me, I ſay (from the ſoul of a* Nathanael) *For my Life I cannot thanke you* too much, *nor* GOD enough. *And indeed while I am telling you ſtories of your own Kind-heartedneſſe,*

me thinks I hear you reply to this poor crooked *Stoper*, look up *higher* to the LIVING GOD, *& ſay to that the ſame* CELESTIAL EXCELLENTISSIMO, What ſhall I *do* unto thee, O thou preſerver of men! *Job* 7.20. What ſhall I render to the Lord for *All* his benefits towards me? *Pſ.* 116.1[illegible]. *I have tryed* many *helps for my Recovery, but all to* no *purpoſe. Now I feel, and* find *that* the Lords way is in the Sea, and his Path in the *mighty* waters, and his foote-

foote-steps are *not* knowne, *Psal.* 77. 19. *To this* good *and* great *God* (*from whose Ocean you borrow your streams of Bounty*) *I recommend your* Honour, *and* all yours, *both by Sea and Land*, humbly *desiring him to* bind up *your Soul in the* Bundle of Life, *& let the* Blessing of Him that was *ready* to *perish come upon you* (*as* Job 29. 13.) *The* LORD *Register you into the Number of those whose Bowels* yearn *to the* distressed, *whose Hands* open *to the* Afflicted,

and whom None is able *to re-*
ward, but He, who hath Most
and deserves All, *yet is* con-
tented *with a* little *in sinceri-*
ty; in whom I rest,

Your Honours *often* engaged

And *still* indebted,

Nathanael Church.

your Honours

Pre-

Prevention to the Reader.

FRiends, doe not thinke that these *brief* Sentences were drawn out of *those* Texts of Scripture quoted *after* them. For the Sayings were written *some* Years before *any* Quotations were made. And those places of Scripture were *only* set down to shew how *near* these *rationall* Maximes come to *divine* Verity, and how [illegible] Kin Faith and Reason are.

I call

I Call my Fathers *Golden sayings*, and my own *silver*, because his have the Priority, *not only* of Time, *but also* of Estimate: and besides *mine* Excell *his* in Nothing but Number, as Children do the Parents, and as Stars do the Sun and Moon.

As for my *own* Sentences, they have little or nothing in them that I have *begg'd*, or *borrowed*. Nay I fear, it will be said, that they have *too much* of my Self in them. But though they are like the Cob-

Cobweb, ſpun out of my *own* Bowels, yet *ſome* of them *well applyed* may ſtench a *bleeding* Conſcience.

They are (moſt of them) *common* Notions, but *never* the *worſe* for that: For the Sun, the Day, the Ayre, the Fire, the Water, the Earth, and the Goſpel are not the *worſe* for being cõmon, but the *better*. *Boni proprium eſt eſſe cõmune*, Tis *proper* to that w^h is good, to be *common*: And that which does good to *many* is *more excellent*

and

and *more divine*, ((πάλλιον καὶ θεοτέρων, as *Aristot.*) then that, that does good to *one* only.

They are Trilineals, or *three lines* a piece (most of them) and so more *portable* for the Memory.

They are Pentad's, or just *five* in a Page: so that a man, (though *streightned* in Time, notwithstanding) may read to a Period *presently*, & carry a *Theam to think on* with him, as an Antidote against *worse* thoughts.

The

The very *blank* Spaces *between* them will prove *advantagious* to one that has *any* Good-husbandry, for there he may *interscribe* any *other* compendious Apothegme, at Pleasure and Leisure.

As for my failings, I hope they will prove either but *ordinary*, or but *few*. But I could wish this were the *worst* use I had made of my Pen, I hope 'tis *not* the *best*.

And

And he that every day doth mend,
Shall sure be perfect in the end

Much good may they do thee, *Who ever* thou art, Friend or Foe: so saies He, who is (in his Prayers to God for thee,)

Thine, (*whether thou wilt or no*)

N. C.

To

To the Reader.

READER, *Th' hast here a* little Cabinet,
Of Jewels rare: *a* precious Ring *be set*
With richeſt Stones: *a* Noſe-gay *that doth yeeld*
A ſweet and fragrant *Smell. Each* common *Field*
Hath not ſuch Flowers *as theſe. To tell thee true,*
Here's nothing *doth accoſt thee, but whats new.*
Theſe are not Forreign Proverbs Engliſhed:
N *ſure: they are all* Brittains born and breed.
READER, *thou'lt ſay, having read th' The Author's* MASTER OF THE SENTENCES.

Edw: Hicks
M. A.
utriuſq; Academiæ.

To

To the Reader.

READER, *Th'haſt here a birth, which as*
I gather,
For it's conception ows to Son *and* Father:
An Iſſue which for't's Mid wifery doth
ſtand
Mixtly indebted both to Sea and Land.
A lawful Priz:. *But o the Devil of Gain!*
One Pocket *now* two *Churches can*
contain! (*blots*
Well. Yet beware thou, how thy Cenſure
The Author: ther's no Church without its
ſpots.
He's a Nathanael, *credit me, and I'le*
Avouch, when he wrote theſe, there was
no guile.
Poſſeſt his heart. Come, ſhew thy ſelf to be
A Friend to Church, and I'le be ſo to thee.
But if thou haſt a place for wonder fit,
Give it the CHURCH and COM-
MON WEALTH of WIT.

C. F.
M. A.

Authoris Amicus ad Lectorem.

MUch *Profit, Wisdome, Learning, in* Few *Words,*
This Small, *this* Cheap, *this* Usefull *Tract affords.*
On any Page *vouchsafe to cast thine Eye:*
And if thou canst not like *it, cast it by.*
How e're despise *not this* Sententious Schoole;
Least thou be sentenc'd a Censorious Foole.
Reader *what-ever, if thou* honest be:
It merits to keep Company *with thee.*

Will. Bodham.

To

To his Ingenous Friend *Mr. Nathanael Church* on his *Pocket-Companion.*

WHil'ſt thou was toſs't upon the waving Main,
Me-*thought* Noes Ark was floating *once again.*
Thy Friends on Land were troubled much for thee,
To prove their Churches viſibility.
Now if I want thy good ſociety,
Thy book mean while ſhall my Companion *be.*
Where whiles thy Hand ſpeaks to mine Eye: ſo here,
Mine eye becomes *thy Hands Interpreter.*

If

If great Bookes *be* great evils, *thou hast shown*
A remedy : Thine's but a little one.
Since Coyn's *grown scant, 'twas wisely done by thee,*
To keep our Pockets *from* vacuity.

Tho. Ford.

Author

Author ad Patrem jam 17. annos defunctum.

WELL, I'le drop one Encomiasticke, rather
Then by a Clowniſh ſilence robb my Father.
Leſt. if by me that name be vilifi'd,
I'me named ſacriligious parricide,
Though Him to praiſe, there needs no Paines, or Skill.
Of whom his very Foes could not ſpeake ill.
Here needs no Floriſhes, go, cunning Pates,
Goe, ſleep: His own workes praiſe him in the Gates.

Nay,

Nay all the Rhetorick I can deviſe,
Is but to multiply Tautologies. can
His Theologick Miſcellanies
Him ſtudious prove, to know both
GOD *and* MAN. (*rotten:*
His Coffer long agoe is dead and
The Good mans Treaſure *muſt*
not be forgotten. (*rate,*
His Chriſtian letters *moſt elebo-*
Now out of print, I'de buy at any
Rate. (*repine,*
Meane while I will be thankefull, not
My Fathers Gold and Silver both
are Mine.

N. C.

ὁ αὐτὸς H. C.
πρωτοτόκος

Golden

N C.

A Pocket-companion.

1. THings *unknown* we neither *desire*, nor *feare*

2. 'Tis extraordinary Wickednes, to think Nothing to be *wicked*.

3. Some Hearers are like the Aire, only hot, when the Sun *shineth*. See *Matth.* 13. four sorts of hearers.

4. *Short* Time hath *long* Wings, and flies away *swiftly*.

5. We may *well* spare our Thoughts from things *impossible* and *unprofitable*.

6. That Soul that is *most watchfull*, is *least sinfull*, Matth. 26. 41. Rev. 16. 15.

7. We can fathom from a Giants *Heart* to his *Mouth*; not a Dissemblers, see *Jer.* 12. 2.

8. *Gods Mercies* are as the Fountain, not as the Land-flood, *viz.* *constant*, not *uncertain*, and *beneficiall* not *prejudiciall*.

9. *Milk* not *drawn*, putrifies; *Riches* not *used*, rust. See *James* 5. 2, 3. see *Matth.* 6. 19, 20.

10. We are like the Aire, *dark* of our *selves*, Grace make us *light*, see 2 Cor. 4. 6.

11. Pro-

11. *Prophane* Teachers like *Mercuriall statues*, direct Others, not Themselves, *Rom.* 2, v. 1. and v. 17. to 24.

12. This *little* Time is between two *vast* Eternities, consider *Psal.* 90. and *Psal.* 102. 24. to the end.

13. If two *whistle*, the Dog still comes to Him that hath the *Bone*, not Sauls *words*, 1 Sam. 22. 7.

14. The Hawke flies *highest*, but the *Hen* is the *better dish*, see *Prov.* 13. 33. Taste the next *Aphorism*.

15. The Wicked have often the *greatest preferment*, but the Godly are alwaies *most profitable*, Heb. 6. and 7. Chapters.

16. The

16. The shadow of Fame is sometimes long, sometimes short. As in *Joseph*, *Job*, *Jacob*, *Nebuchadnezzer*, Dan. 4.

17. Much Grace makes a little Heaven here: truth of Grace makes sure of Heaven hereafter.

18. A Dispensation *to* sin is nothing so good as a Disposition *against* sin. Compare *Saul* with *Paul*. Study *Rom.* 7. 14. to the end.

19. The more the Church suffers *here*, the Enemy shall suffer *hereafter*, *Micah.* 7. 8, 9, 10. *Prov.* 24. 15, 16, 17, 18.

20. *Cham* escaped drowning by Water, yet was drowned in sin, *Gen.* 9. 18. to 28.

21. Dis-

21. Distempered Affections make our Griefs exceed our Crosses, *Gen.* 30. 1. *Matth.* 2. 18. *Jonah* 4. 9.

22. That which is a Burthen *within*, is like to be a Blemish *without*, Psalm 38. 4, 11. Rom. 6. 21.

23. Sin often prevailes against the godly, but their Resolution still revives, *Psalm* 39. 1. *Psalm* 17. 3.

24. Heavines and Fear very much hinder *good duties*, Psalm 69. 3. Prov. 29. 25. 1 Sam. 26. 19. Psalm 40. 12.

25. In out distempers, or ill company, or solitarines, Sathan watches; see *Aphorism* 278.

26. *Diabolicall thoughts* are as *dust blowne*; the fault is not in the *Eyes*, 2 Cor. 12. 7, 8, 9. Rom. 7. 17.

27. What Satan *suggests* that Melancholly *keepes*. As in the despaire of *Cain*, *Saul*, *Judas*, &c.

28. They *never prosper*, whom Gods Children do *pray against*, Exo. 17. 11. Isa. 54. 17.

29. *GOD* washes with *blood*, We with *teares*, Luke 7. 38. Revel. 1. 5. Zach. 13. 1.

30. None do believe, because they are *worthy* to believe, *Ephes.* 2 8. *Heb.* 12. 2.

31. 'Tis better to *beare* Scoffes, than to *dissemble* Holinesse, *Marke* 8. 38. *Rom.* 1. 16. *Jer.* 20. 7, 8, 9. *Heb.* 11. 36.

32. We have more comfort of what we *give*, than of what we get, Psal. 37. 6. Eccles. 2. 18, 19. Psalm 41. 1, 2, 3, 4. Acts 20. 35.

33. Men are ashamed to make *satisfaction*, who shamed not to *sin*, Job 31. 33. 1 Sam. 15. 9, 11, 15, 30.

34. A *true Convert* pursueth Sin to *Victory*, 2 Tim. 4. 7. Rom. 12. 21. 1 John 5. 4.

35. The World is *unstable*, being *round*; the New-Jerusalem is *firme*, being *foure-square*, Revel. 21. 16.

36. We call that chance (or mischance) which comes between the Purpose and the End.

37. We are *secure* amongst Friends, But *watchfull* amongst Enemies, *Psal.* 30. 6. *Neh.* 7. 3.

38. Breath is not the life, yet we live with it: works save not, yet we are saved with them.

39. *Christ* obeyed for satisfaction, *we* obey for Gratulation, *Rom.* 5. 19. 1 *Thes.* 5 18.

40. Our ways are direct and streight, when both Ends agree with the Middle.

41. There is a thirst of Emptiness, and another of Desire: the first Gods people have no more but in *this* life.

42. Secret sins are seeds that will sprout, if they be not *timely* nipt, *Psal.* 19.12,13. See *Aph.* 281.

43. To look to our selves, AND to our Enemies, is the only way to be safe, 1 *Pet.* 5.8.

44. A well-contented low estate is the best Preferment. See *Prov.* 15.33, and *Chapter* 30. 7,8,9.

45. A *large* Conscience all the lifetime, will prove an *heavy* Conscience on the death-bed.

46. Condemn not in *Generall* for *one* fault, nor yet justifie the *Particular*. Prov. 24.10. Matth. 18, 15, 16, 17. Levit. 19.17.

47. We are commanded to *take up* the Crosse, not by base courses to *shun* it, *Math.* 16.24.

48. A man by *wisedome gets* an Estate, but cannot *leave wisedome with* his Estate, *Eccles.* 2. 18. 19.

49. If God break our *Ships*, and give us *boards*, we may *swim* to *shoare*, Acts 24.47. see Job 1.21. and Chap. 42. 11.

50. The *end* of the *wicked* is Hell; not the end of their *aimes*, but of their *course*, Prov. 14, 12. and 16, 25.

51. Eve-

51. Every Luſt *ſtreigthens* us, the *removall* gives us *liberty*. Rom. 6. 12. 14, 16 and Chap. 8. 2.

52. Thoſe which be *ever drinking* without Thirſt, ſhall *ever thirſt* without Drinking, *Iſa.* 65. 11. to the 15.

53. *GOD* judges certainly *a priore*, Man charitably *a poſteriore*, Prov. 16. 1, 2. Pſal. 139, all 2 Sam. 17. 18. and 1 Kings 3. 26, 27.

54. We may be *weake* & *wiſe* both at *once*, as the Coney, the Piſmire, and Chicken, ſee Pſal. 104. 18. Prov. 6. 6, 7, 8. Ch. 30. 25, 26. Reade and do Matth. 23. 37.

55. The *wicked* are like a *wheele*, *unſtable*, *creaking*, and at laſt *burned*, Pſal. 83. 13.

56. Beaſts

56. Beasts have a bodily presence to *eate*: Christians to *edefie*, Psal. 104. 14. 28. Psal. 145. 15, 16. Col. 4. 6. 1 Tim. 1. 4. Eph. 4 29 30.

57. Christ *refused* the Worlds Preferment, and then Angels came unto him, *Matth.* 4. 8, 9, 10, 11.

58. The more we *subdue* the *Canaanites*, our lusts, the more we *enjoy Canaan* our rest, see *Judg.* 2. 22, 23. and so of the *Gibeonites*, *Josh.* 9. 27.

59. The deceitfull Tradesman workes on the ignorance or Need of the Buyer, *Docet experientia rerum*.

60. To do good to the godly (and (and ungodly) is not only a Curtesie, but a bounded Duty, *Matth.* 5. 44. *Gal.* 6. 10. *Rom.* 12. End so.

61. In

61. In things *indifferent* (or *doubtfull*) we are to look what is *meet* to be done, and then to *do* it.

62. Those Gifts do *bind* us most, that come from a *free* Giver, *Hos.* 14, 4. 8. *Psal.* 116. 7, 8, 12.

63. If Injuries be our Enemies, let Forgivenesse be our Weapon, *Rom.* 12. 21, *Matth.* 6. 14, 15.

64. It is well, when the End of our Passion is the Beginning of our Repentance; 2 Kings 5. 11, 12, 13, 14. *Naamans* case, and *Peters*, Mark 14. 71, 72.

65. The Favours that Forgetfulnesse doth *hide*, Thankfulnesse layes *open* to Review, *Psal.* 103. 2, 3, 4, 5, 6, 7.

66. Vio-

66. Violent Affections to *Gaine*, bring violent Afflictions at the *Losse*. See *Matth.* 19. 22. *James* 5. 1, 2, 3, 4, 5. *Prov.* 38. 1 *Tim.* 6. 9, 10.

67. Hell tormenteth only the *bad*, the Usurer torments the *good*, Rev. 21. 8. and Chap. 22. 15. Psalm 15. 5. Neh. 5. 9 10. see Prov. 28. 8. Read *Ezech.* 18.

68. An *ill-favoured* Snake is a better Companion than a *well-favoured* Harlot, *For an Harlot is the Eve of a Serpent.*

69. 'Tis not comely to step from the Cradle of *ignorance* to the Chaire of *censure*, *Job* 32. 6, 7.

70. 'Tis better to be *uncomfortably* conscionable, than *unconscionably comfortable*, Psal. 37. 16. Prov. 15. 15. 16, 17. Chap. 16. 8.

71. We

71. We should pray that Ministers may have *life* in their Doctrine; and Doctrine in their *life*, *Ephes.* 6. 18, 19. 1 *Cor.* 2, 4, 5. 1 *Tim.* 3. 1. to the 8. vers.

72. The Hand by feeding the *Body* gives nourishment unto it *self*. 1 Cor. 12. 14. to 27. verse, Epes. 4 28. and Aph. 438.

73. 'Tis an happy Wed lock to marry in *Dispositions*, as well as in *Bodies*, 2 Cor. 6. 14.

74. Our corrupt nature desires not so much *good* things, as *new* things *Athenean like*, Acts 17. 19. to 22.

75. *GOD* layes the Reines on Natures *necke*, but pulls not the Bit out of her *mouth*, Eccles. 1, 2, 3, 11, 12. compared with *verse* 1.

76. We

76. We read often that the Devill is a Lyar, but seldome that he is a Swearer. *We are too apt to beleeve the Devil without an Oath*, saies one.

77. We should alway set God before us, and our selves alwaies before him: see *Psalm.* 16. 8. and *Psal.* 139 all. *Isa.* 29. 15.

78. 'Tis an heavy loss to lose our Prayers, either the Act, or Event, *Prov.* 15. 8. *Psal* 109. 7.

79. God will not in trouble shelter the prophane man under his wings. *Psalme* 32. 6, 7, 10, 11.

80. The falls of Professors bring griefe to the godly, and scorne to the wicked, *Exod.* 32. 21.

81. In

81. In Slaunders we should be moved more for the *sin* against God, then for our own *hurt*, and so in all other mischiefs.

82. Gods Favour makes us set light by the worlds Frowns, see *Psal.* 109. 28. *John* 16. 33.

83. 'Tis devillish to be evill in good company; 'tis gracious to be good in evill company, *Isa.* 26. 10. 1 *Pet.* 2. 7, 8. *Phil.* 2. 15.

84. An humble heart & contempt of the world are hardly gotten in Prosperity, *Job* 21. 7. to 16. *Prov.* 1. 32

85. A feigned Obedience in Life, brings but a feigned Comfort in Death, *Job* 8. 13. and Chap. 20. 5.

86. 'Tis

86 Those which can be *content* to be wicked, shall to their Discontent be *counted* wicked, *Gen.*4.12.14.

87. Men may *sin* in Jest, yet at last be *punished* in Earnest, *Prov.* 10. 23. Chap. 26. 18,19. with Chap. 16. 25.

88. We should never forget Gods *Water-workes* in 88. not the Devils *Fire-workes*, Nov. 5.

89. He that *willingly defames* me, *unwillingly adds* to my Reward, *Mat.* 5. 11,12. *Heb.* 11. 26.

90. The Crane winds up *heavy* things; the Power of *GOD* raises up *grosse* sinners, *Acts* 9. all.

91. Our

91. Our Wives may be *lesse faire* or *Witty* than others: yet we love them better, because they are our own.

92. A *cursed* person using a *cursed* meanes; cannot *alwaies* prevaile, As in *Haman*, *Saul*, *Achitophell*.

93. Our wealth is but a *passe*, to keep us from *begging* (vagrant-like) in our journey, see *Gen.* 28.20, &c.

94. The last end of our *thoughts* should be thoughts of our *last end*, Deut. 32. 29. Psalm. 39 4.

95. 'Tis better *humbly* to *confesse Evills*, than *proudly* to *boast* of our *Goodnesse*, Math. 23. 12. Luke 18. 10. to 14.

96. Whas

96. What the broken heart seekes that the mercifull heart findes, and that is Mercy, *Psal.*51.1. 17. *Matth.* 5 7.

97. When God is our object, then the world is our abject, 1 *Iohn* 2. 15,16,17. *Matth.*6.33.

98. Sinfull pleasures will come to nothing, whether they have a being or not See *Heb.*11.25.

99. There is more pleasure to *subdue* our lusts, than to *fulfill* them. See *Rom.* 8.1,2,7,8.

100. Those that speak so much of Luck and Fortune, have not been instructed in Gods providence.

101. We

101. We obſerve Injuries, let us obſerve our ſelves how we beare the ſame, Prov. 16.32. Chap. 24.29. Ro. 12. 18, &c.

102. I will look on others Vertues, when I the more hate mine own Vice, *Phil.* 2, 3, 4. 1 Pet 3, 3. 4, 5, 6.

103. An heart full of Goodneſſe is worth many heads full of knowledge 1 *Cor.* 8. 1. *Chap.* 13. all. *Iames* 4. 17.

104. The *being* of ſin in us brings Death, the *reigning* of ſin in us brings the ſecond death, *Rom.* 5. 12, 21.

105. I like that Policy, that ſtudies more to grow *good* than great. See *Prov.* 11. 23. *Ier.* 45. 5.

106. I am

106. I am miserable *without* a Friend, and know not my Friend without *misery*, Job 16.2. Prov.17. 17.

107. *Wicked men* are so *preserved* from *Evils*, as they are *reserved* for *Evils*, Jer.12.1,2,3. Job 21.30.

108. First, let us make *Conscience*, and then let us make *Prayers*, Psalme 66.18. Iob 11.13,14,15.

109. The *desire* of Grace, is *Grace* to desire: see *Prov.* 11. 23. *Mat.* 5.6. *Isa.*26.8,9.

110. Bad Company, that have *no* grace, hurts the *good*, that have *some* corruption to work upon.

111. To

111. To do *no* good workes; or else to *trust* in workes done, are our Rocks to split us: See *Aporisme* 293.

112. Because our Life is so *miserable*, tis a comfort we are *mortal*. see Job 14.1. Gen.47.9.

113. If Matrimony be a *matter* of *money*, the Conclusion is, the *Issue* may be *naught*, see 1 Tim.6.9,10.

114. ALL the sorrow of a *godly man* is not *godly sorrow*, As in *Jacob*, Gen.37.35. and *David*, 2 Sam.18.33. but compared with Chap.19. the 7. first Verses.

115. Our *indisposition* should trouble us as much as our ill *disposition*, Prov.7. 19. to the 25.

116. The

116. The Stars appeare not in the Day; and Patience is not seen in Prosperity, *Rom.* 15. 3. Chap. 12. 12. with *Psal.* 30. 6. and *Eccles.* 7. 14.

117. The End is *first* in Intention, and *last* in Execution, *Arist.*

118 *Young* Controversers like children turn to the *end* of their Book, not having learnt the *beginning*, see *Heb.* 5. 12.

119 'Tis madness to practice first, and then take advice; see *Eccles. Chap.* 5. the 7. first Verse, *Prov.* 20. 25.

120. If Gods Word be our *Counsellor* all day, it will be our *Comforter* at night, *Psalme* 1. 2. *Psalme* 119. 24.

121. Our

121. Our times have more liberty for Conference then *most* of us do make *use* of, see *Eccles.* 11 6,7. *Chap.* 9 12.

122. *God* hears our prayer according to our *good*, not our *Wills*, Psal. 34.10. *James* 4.3. 1 *John* 5. 14.

123. Our Care cannot *alter* things, let our Patience *bear* them, *Psal.* 37. 1 to Verse 8.

124. 'Tis beter to have our Minds fitted to our *Estates*, then our *Estates* to our Minds Read Mr. *Burroughes Jewel*, and Mr. *Watsons Charter*.

125. A man of *solid* Understanding prefers an *inch* of Profit before an *ell* of Pleasure. *Isaiah.* 44.9. *Eccles.* 2. 1, &c.

126. Thoſe that *know much*, may miſs of Holineſs: thoſe that ſtrive to *Obey*, ſhall not miſs of Happineſs.

127. The Aggravation of a *great* ſin, is not the Approbation of a *ſmall* one, *Luk.* 12.47,48.

128. Much Hearing makes a *learned* Head: much Prayer makes a *gracious* Heart, ſee *Iſa.* 55.3.6.

129 *Falſe* Friends may prove *true* Enemies, 1 *Kings* 13. 18. *Prov.* 27. 5, 6. and Chap. 28.23. and Chap. 23.6, 7,8.

130. My Conſcience hath to doe with my *Sin before* Commiſſion, with my *Perſon after* Commiſſion.

131. Wicked

131. Wicked men be *Fooles*: were they *wise*, they would endeavour to be *godly-wise*, Rom. 1.22. Chap. 1.16. 9.

132. Earth is the place, where many *enjoy* and yet *loose* Happiness. *Job* 20. 5, 15. *Chap.* 21. 7. to the 19. *Psal.* 17.14. *Psal.* 37. 35, 36. *Psal.* 73. 12. 19.

133. My Prayers make me *Love*, and *reverence* God, and the Disposition *endures* afterward.

134. The Sunne *stood still* for *Joshuah*, whereas Covetousnesse was busie in *Achan*, Josh. 7. 21. Chap. 10. 13.

135. Our life is as a Day; the Night is Death; our Beds are as our Graves; our Arising is as the Resurrection.

136 We should not rashly run into *secret* things, nor let slip *known* truths: see *Deut.* 29.29.

137. The Birth of the *Brain* is striven for more than the Birth of the *Body*. Read and Ponder *Eccles.* 12.12.

138. Their waies are *sinfull*, that were a Mantle of *non-imployment*, Matth. 26.7. see Chap. 25.24. to 31. and beware idle Excuses, as *Prov.* 22.13

139 Our best actions are *Counterfeit* or *Corrupt*: see *Job* 14.4. *Jer.* 17.9. *Isa.* 64.6.

140. 'Tis *fearfull* to continue *in* sin, and *hard* to get *out* of it: see *Ap.* 350. compare *Prov.* 29.1. with *Jerem.* 13.23.

141. Our

141. Our thoughts of GOD are, what he will do *with* us, *for* us, *by* us, *Rom* 11.36. *Rev.* 4.11. *Prov.* 16 4.

142. 'Tis better for us to be *humbled* for our wickedness, than *proudly* to boast of our *holiness*, Luke 18.10.11, 12, 13, 14.

143. That Charity which *begins* at home, must not *end* at home. *Mat* 7. 12. *Chap.* 22. *verse* 39.

144. A *seasonable* reproof may serve as a Rudder to *alter* a mans *Course* a better way: see *Prov.* 6.23.

145. We are loaden with *light* Conceits and *heavy* Cares: *with lead and feathers the back is broke.*

146. The wicked *think* the godly to be Fools: but the godly *know* the wicked to be Fools *experimentally*.

147. In our Indispositions, Faintings and Afflictions let us look to the *Reward*, 2 Cor. 4. 16, 17, 18. Heb. 12. 1, 2.

148. The *giving* of the Law was *terrible*: oh what shall the *Day of accounts be?* Exod. 19. 18. and 20, 18, 19. 2 *Thes.* 1. 7, 8, 9.

149. Prophane men are *vicious* both in Mirth and Anger; *still foolish or frantick*, Prov. 29. 9.

150. *Afflictions* are as *Sampsons* Lyon, they afford the *honey* of *instruction* see *Psal.* 119. 71. *Heb.* 12, 10, 11.

151. *Cheer-*

151. *Cheerfulneſſe* is like Oyle, it makes us *prompt* and *ready* to good duties, *Heb* 8. 10.

152. *Babes* are nouriſh'd at the Mouth, but *new-born Babes* at the Eare, *Job* 12. 11. *Chapter* 34. 3 with 1 *Pet.* 2. 2.

153. *Afflicting* ſorrow *bewails* ſin, but *affecting* ſorrow *forſakes* ſin; ſee *Matthew* 27. 3, 4. and *Pſalme* 51. 2, 10, 11.

154. *Diſtraction* cures not *Diſtraction*; *Yielding* never *conquers*; *Believe not thy own unbelief.*

155. *Beauty* is like an *Almanacke*; it is very *ſoon out of date*, Iſa. 40. 6, 7. with *Prov.* 31. 30.

156. *Order* is *pleasant* in Conceits *plaine* in Demonstration, *sure* in Imitation; see 1 *Cor.* 14. 40.

157. Consolations are for the *well-being* of the Soul: Faith and Repentance prove the *being* of grace.

158. Deliberation and Determination are the *wise mans* Oares, *Luke* 14. verse 28. to the 34. learn *Fore-cast* and *Resolution.*

159. Carnall Reason, and Self-love are the very *vitals* of the *old man.* τὸ ἰδιοβουλεύειν, and ἐχυρίδιογνωμονεῖν, are the Devills ὀχυρώματα.

160. Boldness makes many go *before* their time, *beyond* their strength, *Acts* 19. *verse* 13. and 16. 1 *Kings* 20. 11.

161. Er-

161. Errour in *practice* is maintained with *shame*; Errour in *judgement* with *pride*.

162. Enemies may *crosse* us, and *hinder* us on Earth, and yet *further* us to Heaven, 2 *Cor.* 4.17,18.

163. *Death* is *welcome* when he findes us in *Labour* and *Peace*, not in *Sin* and *Security*, Rev. 14.13. Matth. 24.45. to the end.

164. Faith and Works are as the Ship and wares; Both are *lost*, or *saved*, *James* 2. 14. to the end.

165. *Discontent* makes wants where none are, and *encreases evills* that *be*.

166. *Afflictions* are like a *showre* of Raine: they make *much noyse*, but *hurt* us not; they *wet*, but not *wound*.

167. *Infants* do *suck* but *weakly* though there be *Milk enough*; we are *streightned* only in our *selves*; see 2 *Cor.*6.12.

168. *Action* is the Crown of *Vertue*, and *Perseverance* is the Crown of *Action*; see *Aphor.* 185.

169. *GOD* works *in* us, *for* us, *by* us, blessed be his *glorious* Name, *Isa.* 26.12. *Phil.*2.13.

170. The falls of *Professors* bring *grief* to the *godly*, and *scorne* to the *wicked*, see 2 *Sam.* 12.14.

171. *Grace*

171. *Grace* is but *little* encreased in those, who *envie* grace in others: (*and indeed grace is too good for that vice.*)

172. *Contemplation* to the soul is like *Mirth* and *Recreation* to the Body, *Prov.* 2. 10. *Chap.* 17. 22. and 18. 1.

173. *Mortification* is in us indeed, but not of us, *Rom.* 8. 13. *Ephes.* 2. 1, 25. *Phil.* 2. 13.

174. *Grace* works in us Contrition for our *own* sins, and compassion for *others* sins, *Zach.* 12. 10. *Psal.* 119. 136.

175. *Hypocrisie* is the *worst* sin for GOD to judge, and the *last* sin for *Man* to judge, *Jer.* 17. 9. 10.

176. *Mans*

176. *Mans Life* is like a *Bottle* of *wine*; Moderation makes it *last long*, *Probatum est.*

177. We must, like Mariners *looke up*, the better to order our Course *below*; see *Prov.* 3,5,6.

178. *Love* is a Grace, which *doth most*, and *distrusts leasts*, 1 Cor. 13.4, 5. &c. 1 *John* 3.16. *Chap.* 4,9,10.

179. *Love* is a debt that must be *so paid*, that still it is *daily owing*; see *Rom.* 13.8. and *Heb.* 13.1.

180. *Pride* makes us, like *swolne members*, to *do little* and *suffer lesse.*

181. *Rea-*

181. *Reason* is like the *Sunne*; it shewes *all under it*, *nothing above it*. So *Solomon* oft hints in his *Ecclesiastes*.

182. *Patience* suffers *evills present*, and *waites* for *good* to *come*, Rom. 12. 12. compared with *Psalme* 37 7. and *James* 5 7, 11.

183. There is *nothing terrible* in Death, but that our life hath *made* it so. O *never* forget that!

184. *Reproof* is very *grievous* where *Grace* is *wanting*, see *Psalm.* 141. 5. and *Prov.* 9. 8. and 13. 1.

185. *Perseverance* addes a Lustre to our *Graces*, as *Varnish* does to the *colours*.

186. *Per-*

186. *Persecutions*, *Prosperity*, and *Errours* discover Hypocrites. *Mat.* 13. 21. *Job* 21. 7. to 16. *Psalme* 40. 4.

187. *Old* love being *rooted* still *revivies* upon *fresh* Occasions; as in *Boaz*, Ruth 2. 11. and *Jonathan*, 1 *Sam.* 20. 17.

188. *Thankfulness* is bred of *Blessings*, and *preserves* that which *bred* it, *Psalm.* 67. 5, 7. *Psalme* 50. last.

189. *Thankefulnesse* is a Sacrifice *most acceptable* to *GOD* and *least painfull* to *Man*, Psal. 50 8. to the 15.

190. Things *wittie* and *pretty* are not alwaies *wise* and *pithie*. *The Tulip has rich Colours, but a beggerly Savour.*

191. *Am-*

191. *Ambition* is the danger of the higher, *Contention* of the lower sort of *people.*

192. *Time* is like a Serpent with his *tayle* in his *mouth*, we see not the *end* of it, *Eccles.* 3.22. and *Chap.* 10. 24.

193. *Time* is alwaies *passing*: Eternity is alway *standing still. Time is a River*: *Eternity the Sea.*

194. All our labour must be used with *Prayer*, but Prayer must not be *all our labour*, Ephes. 6.13. to the 19.

195. *Affliction* is but our *Shepherds dog*; he comes not to *devour* us, but *reduce* us to the *fold.*

196. The sins of *GODS* people are a *surprizall* not a *Contrivall* (for the most part)

197. No power, but that which at first did *form* us, is able to *reform* us also, *Psal.* 51. 10.

198. *Naturall light* is of it *self* enough to *damne* us, but not enough to *save* us, *Rom.* 2. 12. to 16. with *Chap* 1. 20.

199 They that would have comfort in *the day of the LORD*, must make conscience of the *LORDS Day*.

200. Thy portion in Heaven is *perfect*, let me hasten to a *perfect fitnesse* Amen.

Silver

Silver Sayings, or

A Pocket-companion

The second part, by N.C.

201. The whole Creation is full of *labour* and *noyse*: only in the Creators Bosome is *rest* and *quietnesse*; see *Psa.* 73.25.

202. Greedinesse of *pleasure* makes men take *much* pains here, to suffer *more* hereafter.

203. Take heed of an *Agrippa*, or a *Not-quiete*: *Almost was never saved*, Acts 26.28. ἐν ὀλίγῳ.

204. One honest *Practitioner* will out-ballance a throng of *busie-brain'd Skepticques*.

205. He who looses *All for* Christ, shall loose nothing *by* Christ, but *find* all again *in Christ*, Mat.19.29.

206. If

206. If the *Mercies* of *God* lead us, to *Repentance*, *Repentance* will lead us to the *God of Mercies*, Rom. 2.4. Isa. 55.7.

207. We read that *GOD* had *too many* to fight his Battails, but never that he had *too few*, Judg. 7.2.

208. The *Curse* of *Meroz* doth not prove *Gods defect*, but only chides *Mans neglect*, Judg. 5. 23. and 1 Sam. 14.6.

209. We should *pray* and *endeavor* that our *sorrow* for *sin* may drown all our *sinfull sorrow*, 2 Cor. 7.10.

210. *Thy will be done*, is the best Prayer for *Us* to *utter*, or *God* to *answer*, Matth. 26.39.

211. Com-

211. Commonly where *presumption* leads the *vann*, there *Desperation* brings up the *rear*.

212. The *worse* the *world* is, the *better* let *Us* be; and the *harder* the Times, the *softer* let our Hearts be.

213. It argues *little Wit*, and *lesse Grace* to prefer an *uncertainty* before a *Certainty*, Prov. 17. 16.

214. Those who add *affliction* to *affliction*, God will superadd *iniquity* to their *iniquity*, Psal 79. 26. 27.

215. A *little* Dirt and Ayr, and a *great deale* of Sin, this is that *proud* thing called, MAN.

216.

216. If my *sins* dye, while my *Body* lives, when my *Body* dies my *Soul* shall live, *Col.* 3.3,4,5.

217. Those who are troubled most *for* sin, shall be troubled least *with* sin, *Psal.* 32. 3,4,5.

218. Those that have *mortall war* with sin, shall have *immortall peace* with God, *Isa.* 33.15,16,17.

219. We may read a mans *true* Conversion in his *faithfull* Conversation. The Life is from the Heart.

220. An Hypocrite is not *himself* unless he be mistaken for *another*.

221. Com-

221. Commonly there is but ſmall correſpondency betwixt a *Leveller* and an *Impropriator*; The one would have all himſelf: the other, every man a ſhare. Both good alike.

222. God never unſheaths the Sword of his *Juſtice*; till our *flinty* Hearts turn the *edge* of his *Mercy*.

223. Our Saviour is a *Lyon* for Power and Might; yet a *Lamb* for Patience and Meekneſſe, *Iſa.* 53. 7. with *Revel.* 5. 5, 12. and *Chapter* 6. 15, 16, 17.

224. Build not upon *futurity*. *Health* is better than *Phyſick*, *Prevention* ſweeter than a *Cure*.

225. *Sinfull*

225. *Sinfull* Craft is a shelter for *Fooles*; what is *offensive* to God, cannot be *defensive* to Man.

226. In Prayer we should *not* so much *affect Expression*, as *expresse Affection*, Prov. 23.26. Psalm 25.1. Isa. 29.13.

227. God accepteth our *poorest Endeavours*, yet we under-value his *richest Favours*, 2 Cor. 8.12. Rom. 2.4.

228. Lay not thy head to Rest, untill thou hast got an *Interest* in *everlasting* Rest. See 403.

229. One sinfull thought maketh Forfeiture of the Body to the *worme* and the Soul to the *Devils*, Gal. 3.10.

230. A gracious heart is *ashamed* of nothing but *Sin*, and *proud* of nothing but his *Saviour*.

231. A prayerlesse wretch is *dead* in sin; for what Ayre is to the Body, Prayer is to the Soul.

232. The Devill *supplants* us in the first *Adam*, but God *transplants* us into the *second*.

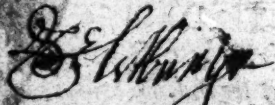
33. No Sin, or Mercy can be termed *small* in it Self, and *properly*, but *comparatively* it may.

234. Some *Giants* are Dwarfes in respect of Others, and some *Dwarfes* are Giants compared with Others.

235 Those

235. Those Eyes that have been the In-lets to *sweet Lust*, should be the Out-lets of *salt Tears*, Luke 7. 37, 38.

236. A *good* man in *ill* Company is like a *green stick* among *dry* ones; they may *fire* Him, not He *quench* them.



237. What ever we work *for God*, *God* works first *in us*: so there is no plea for Mans *pride*, but much for *Gods praise*. *Esa.* 26. 12. *Phil.* 2. 13.

238. A *bad* man *would* faine be *worse*, but a *good* man *chides* himself for being no *better*. Compare *Isa.* 1. 5. with *Jer.* 13. 19.

239. Bath-

239. *Bathsheba's* Bathing proves *Davids* Defilement; but *Davids* Defilement becomes his *own Washing.* 2 *Sam.* 2. 11. *Psal.* 51.

240 A *beggerly reward* lames Diligence, but a *bounteous Recompence* will set it on its *Feet* again.

241. 'Tis *abundantly* better to *prevent* the Maladie, then to *invent* the Remedie. *Principiis obsta*, &c.

242 Gods *Care* of us, and our *Meditations* of Him are *sweeter* then the Droppings of the Virgin Honey-Comb.

243 Our *own* Miscarriages *teach* us, better dayes Wisdom *dear*, then *dis* a Fool. See *Aph.* 146.

244 A *wicked* Wretch may be in a *good* Mood, and a *good* Soul may be in an *ill* Temper.

245 As there is no *good* Motion, but is *from* God, so there is no true Rest, but si in God.

246 It argues much *light* to *see* little sins; but it argues much *life* to see the same, P*sal.* 19. 8. 12.

247 Oh that we did but *spend* as much Time, and *take* as much pains with our *Hearts*, as our *Heads*, 1 Pet. 3. 3, 4, 5.

248 The *best* men may read their own Principles in the worst mens practices, *Eph.* 2. 3. 1 *Cor.* 6. 9. 10, 11.

249 Those that will not *pray* till they are *Saints*, will not go into the *Water* till they can *swim*.

250 To make to the *Creature* for shelter against *Gods wrath*, is to run into the *River* to escape *Rain*.

251 *Spiritual Endowments* are the better for *use*, and never the *worse* for *wearing*, Mat. 6. 20. Luk. 12. 23.

252 We must not value things by the *greatness* of the Quantitie, but by the *goodness* of the Qualitie *Gen.* 4. 7. 2 *Cor.* 8. 12.

253 *Serious Matter* stuft with *light Flashes* is like a *grave Matron* in a *whorish dress*. Note 1 *Thess.* 5. 22, and *Eph.* 5. 3.

254 We are *very* inclinable to *accuse* Others, that we may excuse our Selves. *Gen.* 3. 12, 13.

255 They that walk most *conscientiously*, *lie down* most *comfortably*, *Psal.* 37. 37. *Esa.* 57. 2. *Gal.* 6. 16.

256 'Tis but a *starveling* Patience, that cannot out-live the *other* odd vexation, *Jams* 1. 4. 12. Chap 5. 7. 10. 11.

257 To excuse the default by Drunkenness is no *Extenuation* of the guilt, but *Aggravation*.

258 'Tis an *unchristian* Ignorance to censure that for a *love* of Error, which was but an *error* of Love, 1 *Sam.* 17. 28. 29.

259 To

259 To *tempt* a man to Evill, and then after-wards to *accuse* and *condemne* him is Devilliſh.

260 We ſhould rather forget to *eat* when we are an *hungry*, then to *bleſs* God when we are *full*.

261 We muſt neicher *doat* on our *own* ſelf-ſufficiencie nor *doubt* of Gods *All-ſufficiencie*, *Gen.* 17.1.2 *Cor.* 3.5. compare *John* 15.5. with *Phil.* 4.13.

262 Give the *LORD of HOTS* his *due*: Man *fights*, but GOD *alone conquers*, 1 *Sam.* 17.47. *Eph.* 6.10. *Rom.* 16.20.

263 For the moſt part we diſcern Benefits and Favours better *abſent* then *preſent*, *Hoſ.* 5.15. *Pſalm* 78.34. *Iſa.* 26.16.

264 'Tis a *good* wind blowes *no* man *hurt*, but a *better* that blows *all* men *good*, such is Mercy, *Psal.* 145.9.

265 'Tis more feasable to *be* well, then to *know* it, and easier to *have* happiness, then to *find* it, *Luk.* 19.42. *Prov.* 17.16.

266 *Gods word* is a *Fire*, which turns all where it fastens into its *own nature* and *qualitie*, Jer. 5.14. and ch. 23.29. and ch. 20.9.

267 Those who doe what *becomes* them, never need fear what becomes of them, *Acts* 24.16. 2 *Cor.* 1.12.

268 A souls union with Christ is easily demonstrable by its *thirsting desire* of Communion with him, see *Psal.* 86.11. *Cant.* 1.4.

269

269 Nature is a *Law*, Custome is a *Tyrant*, but Obstinacy is a *full grown Devil*: see *Jer.* 13. 23. and *Zach.* 7. 11. 12.

270 A *disturbed Mind* is like *troubled* Waters, the worst Looking glass that can be for *self reflexions*, *Isay* 57. 20. 21.

271 *A good Bruit* is better then a *wicked Man*, and Children had better have been *still born*, then live and die *stubborn*.

272 They that are *cruel* to a man because he is a *Minister*, stab *Christ* in the *Eye*. Beware your *thoughts*, see, *Zach.* 2. 8.

273 'Tis more tolerable to imitate the *Worst* in the *best* things, then the *Best* in the *worst* things, 1 *Cor.* 11. 1.

274 Look how much we *arrogate* unto our own applause, so much we *derogate* from *Gods* praise.

275 *Terrestrial* Joyes are *trifling* Toyes: Time takes them from *Vs*, or Death takes us from *them*.

276. The *Slug-a-bed* wakes, but his Heart *sleeps*; the *Good-husband* sleeps, but his Heart *wakes*.

277. A *good conversation* is the *conservation* of the *good*. *Love*, and *Live*, 1 *Thes*. 5. 11. ch. 4. 18. 1 *Cor*. 14. 26.

278 Where there is great *solitariness*, there had need be no small *selfwariness*, Gen. 2. 18. Eccl. 4. 10.

279. *Sinfull pleasures* wil not quit the *cost* and *paines* we are at for the procurement of them, *Eccles.* 1. 2, 8.

280. 'Tis a *beggerly* blaze that hath not warmth enough to pay for its *blowing*, see *Isa.* 50. to the end.

281. Nip sinne in the *Budd.* It is easier blowing out a *Candle*, then an *House* on fire. See the 42. saying.

282. *Spiritual* Prudence is like Salt of *little Bulke*, but of exceeding great *Efficacie*, see *Col.* 4. 6. and *Eph.* 4. 29.

283 By *practising* one Sermon, we *prepare* our selves the better to heare another, *John* 7. 17.

284 Some go to Sea to learn to *pray*; and instead thereof, I think, learn to *swear*.

285 'Tis an *heavy* thing to fall out of the throne of *Ambition* into the pit of *Perdition*, *Isay* 14.12,13,&c.

285 They that will go to Heaven, must look to be *wet* by the way; but though *wet*, they must not be weary. *Psal.* 84 6.

287 He that points at Earth with *one finger*, had need look up to heaven with *both eyes*, see *Col.* 3.1.2.

288 Use your Will: But *bitter* Physick is farre more desirable, then *sweet* poyson. *Probatum est.*

289 This life is our *seed time*, the *valley of Tears* is our tranſitory to the *Mountain of Glorification*. Pſal. 84.6. Judg. 2.1,4,5.

290 *Sweet* Luſt is like the *Bee* with *honey* in the mouth, but a *ſting* in the tayle; ſee *Prov.* 23.32.

291 If the End can be had without the Means, we may expect that our *Bread* ſhould grow ready *baked*. ſee *James* 5.7.

292 Chriſt ſets not the *beſt* ſide *outward* like *man*, but reſerves the *beſt wine* till the *laſt*, John 2.10.

293 To *neglect* the means, or to make them our *bottome* for confidence are alike *atheiſtical*, ſee *Aphor.* 111.

294

294 The *Corruption* of the best is the *worst*: the *amendment* of the *worst* is the best of all, 2 *Pet.* 3. 2. 20 *&c. Heb.* 6. 4, 5, 6. 1 *Tim.* 1. 12. 13.

295 What a *snailes-pace* the Soul moves Heaven-ward, while she groans under this bodily *shell*!

297 The same Truth speaks *Consolation* to the *humble* Soul, and *Desolation* to the *proud* Spirit, as *Jerem.* 17. 10.

297 Many times *internal* Depressions of Heart non-plus all *external* Expressions of Hand or Tongue. *Pro.* 14. 10.

298 The Body sometimes *bleeds*, though the Eyes *weep not*: and why may not the Soul do the like?

299

299. Now and then we may read the Heart in the Face, and the *Sin* in the *judgement*, Judg. 1.7 1 *Sam.* 15.33

300 The *smalleſt* Bleſſing we have is undeſerved *à Priori*, and Irrequitable *à Poſteriori*.

301 To be afraid of doing *evill* is a very *noble* and *honourable* kind of *cowardlineſs*, *Gen.* 29 *Prov.* 3 7.

302 Good *Inclinations* and *Abilities* are *both* from *GOD* alone: he *wills* the work, and works the will, *Phil.* 2. 12. 2 *Cor.* 3. 5.

303. 'Tis the Devils play-game, to ſet a mans *Judgement* and *Practice* together by the Ears. See 2 *Tim.* 2. 26. and *Jam.* 4. 17.

304

304 There is no place too *holy* for God, but there is a place too *high* for him, the *proud* heart, see *Isa.* 66. 1. 2. and ch. 57. 15. with *Psal.* 138. 6.

305 *Sweet* Rarities are *difficults*: *Roses* are armed with *Prickles*, *Honey* is engarison'd with *Bees*.

306 One Grain of *reall* Honesty will outballance many *Mountains* of *shifting* Subtilty.

307 Those are the *best* Books that do not bribe us *from*, but send us *to* the Scriptures, *Isa.* 8. 20.

308 As God loves a *cheerfull giver*, so he *Himself* loves to *give cheerfully*, Ja. 1. 5. with 2 *Cor.* 9. 7.

309 Many are *rich* without *Money*, and *merry* without *Laughter*, and *honourable* without *Applause*, *James* 2. 5. *Prov.* 14. 13. 2 *Cor.* 5. 12. *Rom.* 2. 29.

310 As too *much* Learning makes a man *mad*, so too *little* makes him a *Fool*. Ponder that, *Acts* 26. 24. with *Prov.* 1. 5.

311 A *droppe* of Gods Blood is enough to sweeten an whole *Ocean* of sin and sorrow, 1 *John* 1. 7. *Rev.* 1. 5. *Heb.* 9. 13, 14.

312 He makes a *good* market of a *bad* Commoditie, who vanquishes *discourtesies* with *kindness*, Matth. 5. *end.* Luke 6. 35, 36, 37.

313 To recollect *stale* injuries, and bear in mind *sowre* Grudges, is *devilish childish*, see *Pro.* 19. 11. & ch. 24. 29.

314

314. The least *glimpse* of Gods *Favour* casts a *thick* darkness upon all *terristriall* glory, *Psal.*4.*Hab.*end.

315 How often can we do that in the *face* of God, which he would *blush* to *speak* of to a *fellow-sinner*, *Psal.*90.8. *Psal.*69.5. *Psal.*56.8.

316 The *bed-rid* Patient is *Gods* Prisoner: the *covetous* Tarry at home the *Devils* in *golden* Fetters.

317 An ill Conscience beats the Hypocrite with *sand bags*, mortally, but yet *imperceptibly*.

318 An Infant is in affect *rasa tabula*, a blanck-book, you may as yet write in it, *what you please*, *Gen.*18.19. *Deut.*6.7. *Prov.*22.6.

319 'Tis more tolerable to be a *lavish* Prodigall, then to be a *slavish* Pinch-paunch *Eccles.* 5. the 3 last and ch. 6. the 2 first.

320 We cannot *alwayes* tell what's a clock in a mans *Breast*, by the Dyall of his *Face. Fronti nulla Fides, Jer.* 17. 9. 10 1 *Sam.* 16 7.

321. 'Tis miraculous for the Dead to Live again, but much more for the *Life* of the world to die.

322. What our prudence cannot cunningly *forgoe*, our patience must quietly *undergoe*.

323. Shew me the man that is *favourable* to Others, and *severe* to Himself, and if I do not *love* Him, *hate* Me.

324 Both are alike *absurd*, words out of *season*, and works out of *Reason*, Eccl. 3. 1. 7. 10.

325 Those that open the Eyes of the *blind*, must *hide* Themselves, that the *Sun* of Righteousness may be *seen*

326 He who takes Reproof most willingly, least *deserves* it of any man; see *Prov.* 9 8. & 28. 23.

327 Where Folly is the *seed*, shame is the *fruit*; and where Lust is the *work*, sorrow is the *wages*, Rom. 6. 21, 23.

328 When *Peter* looks upon the *Sunne* of *Righteousness*, it makes his Eyes *water* abundantly, *Luk.* 22. 61 62.

329 Our *leaſt* ſinnes out-vie our *greateſt* ſufferings: Gods *leaſt* Mercies excell our *greateſt* Praiſes.

330 Gods *Word* makes Children like the *Aged*, and keeps the Aged from being like *Children*, ſee *Pſalm* 119. 99. 100.

331 *Humane* Learning, Moon-like, hath its *blemiſhes*, its *changes*, and ſhines but with a *borrowed* light. 1 *Cor.* 4. 7.

332 Till Converſion our hearts are but meer *blotting paper*, and our Thoughts but *wild ſcriblings*.

333 He that *feeds* the Wolf, *kills* the Sheep, ſay the *Jews*: and he that *ſpares* a Luſt *ſtabs* a Soul, may *we* ſay.

334

334 God is the *Heart-maker*, *Heart-searcher*, *Heart-mender*, *Heart-keeper*, and *Heart-satisfier*, Psal. 51. 10. Jer. 17. 10. Ps. 4. 6.

335. Many are so *extream* pievish against *humane learning*, that they have *unlearnt* all *humanitie*.

336 The unbeliever dies of *constraint*, as a prest man: the Believer dies of *choice* like a true Voluntier.

337 The world is *full* of Promises: but those Promises are *empty of performances*.

338 We must not adventure to put off *Repentance* till we put on *Immortalitie*: see 2 *Cor.* 6. 2.

339 Our Memories are meere Sives, they will neither retain the *Flower*, nor yet part with the *Bran*.

340 The blind man eats many a *Fly*: Go to then, *Blunderers beware Belzebub*, 2 Cor. 4. 4.

341 They that will not submissively *bow to CHRIST*, shall irrecoverably be *broken by* Him.

342 They that will not see the *KING* of *Kings* golden Scepter, shall surely *feel* his Iron Rod, *Psalm.* 2. *all.*

343 The Art of *prevention* is every way better and safer, then the Art of *invention*. See *Aph.* 241.

344 'Tis not the going *into* the Fornace, but the coming *out*, which demonstrates the Mettall.

345 Where the Remedie is worse then the Disease, questionless there the *Physitian* is a FOOL.

346 Where the Remedie is *worse* then the Disease, it is *better* being *sick*, then *well*, 2 King. 1. 6.

347 Choak Lust in the Embryo: Better *stamp* upon an Egge, then *look* upon a *reigning* Basilisk.

348 'Tis but a *mercilesse* compassion to *preserve* that, which will utterly *destroy* our *selves*.

349 Remember Time *past*, consider Time *present*, and fore-stall Time *future*, Rev. 2. 5.

350 If we make Mercy fewel for Lust: certainly Lust will make *Us* fewel for *Hell*, Rom. 2. 4, 5.

351 There are many that have great parts, and yet are very Fooles for want of *good* Hearts.

352 He who robs God of his *first fruits*, forfeits the *whole Crop* to the *Devil*, Mal. 1. 14. and ch. 3. 10.

353 Doe nothing without Fore-sight or Fore-cast. A *little* wariness prevents *much* wearinesse:

354

354 Backward, nor forward are some good. A *Churle* is a *Lurch*, and a *Nabal* is a *Clowne*.

355 They who doe good *against* their Will, doubtlesse would as faine do Evill *with* their Will.

356 A *good Hand-maid* makes a *good House-wife*, and a *good Man-servant* makes a *good Master*.

357 He had need be *extraordinary Patient*, who has the *Devil* for his Doctor: see 2. *Reg.* 1. 1, 2. *&c.*

358 Many Heathens by *education*, prove Christians by *conversation*: and many Christians by *education* prove Heathens by *conversation*.

359 Men would be *mute* concerning their *ability*, if they did but consider their *inabilities*.

360 *Life* is a *puffe*, God is our *Paymaster*: Let us do good according to our *own* Abilitie, and our *Neighbours Necessitie*, Gal. 6.10.

361 *One* Default makes a thing *imperfect*, but *all* good Circumstances go to make it *perfect*.

362 To forbear doing *ill*, for want of *Skill*, and not of *Will*, is the Innocencie of a *Fool*.

363 Many a sufficient Workman is *well given*, and yet his Labour and Paines is *ill taken*.

364 To do *no ill* makes not a perfect *good* Man; but to do *no good* makes an absolute *evill Man.*

365. If we shew Mercy when wee can *best spare* it, God will return it when we *most need* it, *Gal.* 6. 9, 10.

366. *Believe not* thy own Unbelief. 'Tis an *ill* Disease, where the Physitian is a *Murtherer*. Read 2 *Kings* 1. 2. to the 7. Verse.

367. He that hath never so much *earnest businesse*, must be at *leisure* to Dye *prepared*, or *unprepared*. Luke 12. 18, 19, 20.

368. The *loss* of Evill is great *gain*. The Mortification of the *Old* man, is the Fortification of the *New*. Rom. 8. 13.

369.

369. *Pray* and *Prosper*; *Aske* and *receive*; *Beg* and *speed*; but *Nothing crave*, *Nothing have*, Matth. 7.7. Jam. 4.2.

370. The Supremacy of *Reason* must not be *counter-bya∫∫ed* by the Popularity of the *Senses*.

371. If poore sinners would but be *more dutifull*, a∫∫uredly they would be *le∫∫e doubtfull*, 2 Cor. 9.7. Chap. 8. 12.

372. Where the water is parcel'd out into so many Rivolets, the *Main current* ∫tarves. See *Luke* 10. 41, 42. *P∫al.* 37.4. *P∫al.* 73.25.

373. They that *rage* againſt the wayes of *GODS* Providence, do but throw *∫calding Water* to *Windward*, See *Job* 9.4. Cha. 33.13. 1 Cor. 10. 22.

374 *Self-love* is the quench coal of *Brotherly-love*, and *Self-will* is the break neck of *Self-denial*, Phil. 2. 4, 21 Mat. 24. 12. 2 Tim. 3. 2, 3, 4.

375 *Tart* Reprehension from a *kind* Friend, is like Limmon and Sugar, *sharp* and *sweet*, see *Prov.* 27. 5, 6. *Psal.* 141. 5.

376 Patiently *bear* Admonition. Many that have lived *Fearless*, have died *Earless*.

377 The Conquest of *one* Bosome Foe is worth *many* Tears, and *much* Time and Labour.

378 Dispatch, Dispatch, make what haste we can possible, *Night* will bring us *home*. 1 Cor. 7. 29, &c.

379 'Tis

379 'Tis a mercifull Tyranny to *wrack ſinne*, and ſhew no favour to a *Deſtroyer*.

380 Two hungry meales make the third a *Glutton*, two gluttonous meales make the third a *ſtarveling*.

381 When we fight againſt God with his *Own Mercies*, we beat our ſelves with our *Own Sinnes*.

382 Our land is like *Gydeons Fleece*, Judg. 6.38. and yet our hearts (quite contrary) are like *Gideons Fleece*, verſe 40.

383 The poor man is thus farre *happy* beyond others, in that he hath *nothing* to *looſe*: Sc *Job* 1. 21. 1 *Tim.* 6.7.

314. From Creatures we must neither *beg* nor *buy* Commendation, nor yet *feare* Condemnation.

385. *Good drinke makes good blood.* I but how? Just as *good Water* makes *good Porridge.*

386. The Devill commonly cozens *us*, by perswading us we cozen *him.*

387. A *good mans* Tongue many times shedly sets an *ill Dogs* Teeth of work, *ex inopinato.*

388. He who is both *prudent* and *innocent*, shall neither *deceive*, nor be *deceived*, See *Mat.* 10. 16.

389. The *Highest*, *greatest*, and *richest*, are but Gods Beggers; we *all* do *live* by his *love*.

390. Wee must learn to promise with *Understanding* and *Discretion*, & to perform with *Love* and *Affection*.

391. *Weeping Eyes* are not to be *wincked* at, nor yet to be looked upon with *dry Eyes*; See *Luke* 7. 38. *Chap.* 22.62.

392. The World is the Booke of the *Creature*: The Word is the Booke of the *Creator* too; see Psalme 19. 1.7.

393. 'Tis humane to *suffer ill*, Divine to do *good*. Patience and Love will go through *both*.

394 A Scholar of *great* Reading and *small* Parts, lives upon *Collections* and *Exhibitions* from Friends.

395 He who makes *great* Promises and *small* Performances, must expect *great Shame* and *small Thanks*.

396 Many abuse *good will*, and turn a *sacred Priviledge* into a *privie Sacriledge*.

397 Better do *well* and *fare* ill, then do *ill*, and fare *worse*. Did not I tell you so before?

398 This World is for *labour* and *appetite*; the Next is for *rest* and *satisfaction*: Be patient then a while.

399 Teach without Envy, Learn without Shame; then thou art both *wise* and *humble*.

400 Where

400 Where Love hath *ingress*, Thanks hath *egress*: and where Grace hath *progress*, Sin hath *regress*.

401 *Affection* without *Knowledge*, is Heat without Light, like a *close hot* Oven.

402 *Knowledge* without *Affection*, is *Light* without *Heat*, like a *frosty Moon shine*.

403 Let it be thy *firm Resolution* to get thy *full Absolution*, before thy *finall Dissolution*, Mat. 5. 25. see 228.

404 *Up and be doing, and prosper*. More die of the Lazies, then of Labour and Travail: See 1. *Chr.* 22. 16.

405 A Brow of *Brass*, and a Neck of *Iron*, procures an Heaven of *Brass*, and an Earth of *Iron*, Jer. 3. 3.

406. Others *Falls* are not our *Foot-ſtools*, or ſtumbling-blocks, but rather our *Looking glaſſes*.

407. Say not, *God hath thrown ſuch an one by as an uſeleſs pot-ſheard*: for, *The Lord knoweth who are his*, 2 Tim. 2. 19.

408. *Deſpiſe* none for their Weakneſſe, *deſpair* of none for their Wickedneſſe: *Our times are in Gods hand*, Pſal. 31. 15.

409. God will not *endure* to ſee Pride *ſtamp* on Peace, Violence *kick* Mercy, nor Rigour *over-maſter* Love.

410. To bid *carnall Security* ſtill Conſcience, is but to ſet a Sleeper to *Rock* the Cradle.

411.

411. Under-value not the Poore: we cannot want the Duſt-man, the Dung-hill-raker, the Chimney-ſweeper, nor the Gold-finder.

412. He that acts *meerly* from a principle of Power, Policy, and Self-will, ſhall ſurely fall by his *own* Contrivances, *Job* 5.12,13.

413. It does me more good then my *Victuals*, to ſee but the Devil *miſs* of his *Ayme* and *befoole himſelf*, Job 5.12,13,14,15.

414. Wee ſhould not thinke ſo much upon what *others do*, as upon what *our ſelves ought* to do, *John* 21. 21, 22.

415. *Braſſe* and *Steele* have ſlaine their *thouſands* of Bodies; but *Gold* and *Silver* their *tenne thouſands* of Souls.

416.

416 *Bad men* (indeed I confess) have some *good thoughts*: I, but *good men* have *more bad thoughts*.

417 Many *hold forth* so long, that at last, I fear they will hardly *hold out* to the last.

418 They say, *Deeds are male*, and *Words female*: but I am sure, *Thoughts* are *doubtfull*.

419 That, whereon we *lay out much* (unless we are *compleat* fools) we lay *up safe*, Mat. 13. 44.

420 Ply well the Twig while it is *green*. If Youth be *sick* of the *Will-nots*, Old-age will *die* of the *Cannots*.

421 *Fierie Furie*, and *key-cold Charity* opens the doore to a *Lake-warme Christianitie*.

422 I have told you often enough of it, That *The poore in purse are for Communitie: The poore in spirit are for Unitie.*

423 One *Union* in Heaven is worth more then all the *Gems*, *Pearls*, *Diamonds* and *Diadems* on Earth.

424 *Fellow-members* mutually sympathize; but the *whole Body* condoles the *sick Heart*.

425 *Brotherly-love* is no *looser*. The Head is *beholding* to the Feet, and the Belly is the Hands *best Pay-master*: see the 72. *Aph.*

426 Many

426. Mans *Performances* muſt learn to borrow ſtrength of Gods *Promiſes*, John 16. 23. James 1. 5.

427. 'Tis more tolerable and ſafe to *ſuffer* the *greateſt* Injury, then to *do* the *leaſt*, 2 Theſ. 1. 6, 7.

428. Let us be thankfull for what we *have*, and we ſhall the better obtain of God what we *have* not.

429. The Lord will bleſſe that *Basket*, and that *Store*, out of the which we do relieve the *Poore*, Luke 6. 38. Eccleſ. 11. 1, 2.

430. Wealthy I *would* be; for Live I *may*: but Honeſt I *will be*, for Dye I *muſt*, Jer. 17. 9, 10, 11.

431. When we *want* Comforts, then we are *mad* for Anger: but when we *have* them, then we are *mad* for Joy.

432. Neither Creator, nor creature would *hurt* us, if we would but be *true* to our *own Soules*, 1 Pet. 3. 13.

433. We can never part with *too much* for Him, who parted with *All* that ever he had for *Us*, Phil. 2. 7. ἑαυτὸν ἐκένωσεν. He emptied or Evacuated Himself.

434 Say not in thy heart, *God is mercifull*, therefore *I may be sinfull*; but *God is mercifull*, therefore *I must be thankefull*.

435. A little that is good, is as *much* as I *desire*, and more then I *deserve*: or else I am a very *lyar*, to say so. See *Prov.* 30. 8. *Psal.* 37. 16. *Gen.* 32. 10.

436.

436 God will not beat his Children *for nothing*, much lesse wil he beat them *to nothing*, Psalm 107.17. and Jer. 10.24.

437 We are *greedie* of Benefits when we want them, and yet we are *ungratefull*, when we have obtained them, see 456.

438 As those that *will not* work, *must not* eat, so those that may not eat, *cannot* work, *Prov.* 16.25. and 2 *Thes.* 3.10. see *Aph.* 72.

339 The *young* Storke nourishes the *old* one, and *Children* should not altogether *die* in the *Parents debt*.

440 Many times as the Cat serves the Mouse, even so the *greater* Thiefe leads the *lesse* to *execution*.

441 The

441 The *melancholly* Soul fights with *shadowes*, and beats himself with his *own* weapons.

442 That which *breaks out* in the Body or Skin, *commonly went in* first at the Head, *Docet experientia rerum.*

443 True Riches by *distribution* feel no *diminution*; but by *Communication* get an *Augmentation.*

444 'Tis an ill Disease that *hides* it self, and a *soar beaten* Child, that *dares not* Cry. Get that without book.

445 To *fast* and *watch* and *pray*, and then *relapse* again, is to *wash* our Hands, and *snuff* the Candle.

446 *One* Calling is enough at *once*, The *deepest* Engineers are not alwaies the *richest* Men.

447. One would think the Head should lay to heart, what the Hand layes out of the Store-house, *Luke* 14.28.

448. There is no Patience in Hell; but we may be sure, that there is an Hell in Impatience, *Ephes.* 4. 26, 27.

449. The *whole* world is *full* of Gods *glory*; And yet our *Wicked* Hearts are *empty* of his *grace*.

450. Commit thy way to GOD, and submit thy Will, and he will *compose* thy Affections, and *dispose* thy Actions, *Psal.* 37.3. *Prov.* 16.3.

451.

451. What an Heaven would it be to our Souls, if we were but halfe so *unwilling* to *sin*, as God is to *punish*? Lam. 3.33.

452. So grosse is our folly, that We take *more paines* to be *miserable*, then we *need* to do to be *happy*, Isa. 55.1,2.

453. Except Sin be *seperate* from our Souls, it will seperate our Souls from our Bodies, and *both* from God, *Isa.* 59.2. *Ezek.* 18.4.

454. What *loades* of Offences and Provocations does the Lord beare, long before ever he *complains*! Isa. 43.24. *Amos* 2.13.

455. We are naturally more taken with a *grain* of *seeming* Pleasure, then a *mountain* of *reall* Profit.

455.

456 We do contemptuously under value Mercies in the *enjoyment*: but highly prize them at the *removal*, see the 437.

457 Instead of conquering *evil* with *goodness*, we repay *evil* for *good* unto *God himself*, Isa. 1. 2. Deut. 32. 5, 6.

458 God will assuredly answer our Prayers *graciously*, if our lives and conversations answer them so.

459 Christs Excellency is exalted farther *above* the Heavens, then it is hence to the Heavens.

460 The *worst* thinks himself *better* then he *is*, and the *best* is *worse* then he thinks himself.

461 The

461 The best work that ever we can *perform* in thought, word and work, is to *reform* All, *Isa.*1.11.16.*&c.*

462 Our most *enlarged* Prayers and Professions can no more *satisfie GOD themselves*, then *Thoughts* and *Words* can pay Debts.

463 In *God*, not only We, but also our Graces, Comforts, and *Vertues*, do *live*, *move*, and *exist*, Ioh.15.5.

464 We should shun such *profits* as purchase Gods *displeasure*, and hate such *pleasures* as procure our Soules *disprofit*.

465 *GOD* needs nothing that *we* have, to *felicitate* Him, no more then the Sun needs a *Candle* to see Day by.

466 Never

466. Never be weary of the *godly* Mans company: In good *ſociety* there ſhould be no *ſatiety*, Pſal. 16. 3.

467. The Lord Jeſus hath more Compaſſion in ſtore, then *all* the *World* can make *uſe* of, or ſtand in *need* of.

468. The Soul is a Tree, the Faculties are Branches, the Thoughts are Buds, the words are Leaves, the Actions are Fruit.

469. That ſame Travailer that takes *moſt heed* to his Wayes, makes *beſt ſpeede* to his End, *Prov.* 4. 23, 26.

470. We cannot *think too bad* of our ſelves, nor *ſpeake good enough* of God: Yet he *prizes us*, we *ſlight Him*.

471.

471. The Lord is not only a *God hearing Prayers*; but also (Isa. 65. 24.) preventing prayers.

472. The Godly mans *down-fall*, is his *uprising*, the Wicked mans *uprising* is his *down-fall*, Psal. 37. 23, 24. Psal. 73. 18, 19.

473. *Most* men walk in the *broad* Way, and yet *every* man thinks to enter in at the *streight* Gate, *Mat.* 7. 13. *Prov.* 16. 25.

474. There is no man living so *Young*, that he should *presume*, nor any so *Old*, that he should *despair* of Mercy.

475. *I* must *pray for the Churches persecutors*, and so I do: *Lord, forgive their sinnes, and give* them *lesse Power*, and *us more Patience*.

476 He that cheats Himself is a *foolish* Knave: he that cheats the Devil is an *honest* Knave.

477 Where is *reall sincerities* in the Life, there will be *unwearied perseverance* till Death, *Gal.* 6. 9. 1 *Cor.* 15. *last.*

478 That Eye will never endure to look the *Sun* in the *face*, to which a *Torch* is *tedious*, see *Jer.* 12. 5. and *Aph.* next.

479 How shall any behold a *Consuming fire*, who cannot endure the *sight* of a Saint? *Psal.* 1. 5. *Heb.* 12. *last* see *John* 5. 35.

480 'Tis a *royal shame*, when that vice is in a *King* that is *intolerable* in a *Kingdome*, Deut. 18. 10, 11. 1 Sam. 28. 7.

481 *Co-*

481. Magiſtrates and Miniſters too oft (like the *Sea*) can tame *others*, but not *themſelves*, Rom. 2. 17. to 25. with verſe, 1, 2, 3.

482. 'Tis an *unconceivable* Advantage, to *let ſlip* the Occaſion of *doing evill*, 1 Tim. 5. 14. 1 Theſ. 5. 22.

483. Be our Voyage *long*, or *ſhort*, *ſwift*, or *ſlow*, *proſperous* or adverſe, We all *anchor* in the *Earth*. See *Job* 9. 26.

484. Take but out the Water, and ye ſhall find the Sea a *Grave* to bury *thouſands* among Fiſh-Wormes.

485. The Devill *promiſes* like a *Merchant*, but he *performes* like a *Man of War*, Matth. 4. Eph. 2. 2.

486. Thoſe in *high dignities*, like men upon *perillous Precipices*, are more *pittyable*, then *envyable*.

487. A *Venice glaſs* may, through *carefull uſage*, out laſt a piece of *Silver Plate* unlook'd unto.

488. A *ſmall Boate* many times *out-lives* a Tempeſt, when an *able Bottome* makes an *hole* in the *Sea*.

489. *Many ſmall* Leakes may *ſinck* the Ship: and *many ſmall* Sins may *drown* the Soul in Perdition.

490. All *carnall delights* are Wine in the *morning*: Beere at *noone*, and Vinegar at *night*.

491. *Incendiaries* want not *VVoes*, but *VVit*: When the Houſe is on fire, pray wher's the *Bellowes*? ſee *Aphoriſm*, 495.

492. No ſooner can any man get *publique Approbation*, but *baſe Envy fly-blowes* his *Reputation*. See to *Eccl.* 10. 1.

493. Every Foole can make a Foole; but he is *cunning indeed*, that can make a *wiſe man*.

494. Where the Heart is of a *ſound Conſtitution* within, there the life will be of a *ſweet Complexion* without.

495. *Miſchief-mongers* are like *Fire-ſhips*: while they *martyr others* they beſpeak but an *hot* bargain for *themſelves*.

496. Unruly *Rulers* are like Ninepins, *advanced* one by one, to be *thrown down* by *fixes* and *seavens*.

497. *Covetous men* are like the *salt Sea*; though they drink *many Rivers*, yet they are *still unsatisfied*. See *Eccles.* 1.7.

498. Wicked men ply their Prayers, as the *Saylors* their Pump, onely in a *Tempest*, and for *fear* of *sinking*, see *Hos.* 5.15. *Jona.* 1.

499. He that will not *sweat* must *weepe*; he that will not *labour*, must be *belaboured*. See *Prov.* 20.4.

500. A Wise man can learn *farre more* from a *Foole*, then a Foole can from a *Wise Man*, Prov. 24.30,31,32.

Post-

Post-script to the

READERS.

THis Booke of late was out of Print
(my Friends)
This half year last: but now, to make
Amends.
I mended and (since that in hand I
had it)
Three hundred Scripture Texts I super-
added,
And more. But if no Captious Critick
Brother,
Do Carp thereat: I fear not any other.
For tis a Benefit and none Offence,
If some Quotations prove by Conse-
quence,
Or but Illustrate: *A* Judicious *Mind,*

Therein shall (no small) pleasant
Profit finde,
Then Chide me not: but rather give
me Thank,
For inter-scribing how to fill a Blank.
Expect if this cheap VVealth be not
refused,
A third Part, called, Little wit wel
used.
If God give Life and Leave: but this
will be,
Scarce long before the next Festivity.
Mean while pick out, peruse and
practise well,
Such Truths, wherein most VVeight
and VVorth do dwell:
Blesse God for what is best and most
divine,
And so will I, and say the rest are mine.

Yet all are thine, and I once more
in fine *N. C.*
Aug. 1 1656.

Mer-

Mercurius Desideratus.

THE WISE DOVE, OR TAME SERPENT;

viz. { *The Conscionable Politician Compendiously characterised in Prose & Verse.*

By Nathanael Church.

Matth. 10. 16.

Behold I send you forth as Sheep in the midst of Wolves: be ye therefore prudent as Serpents, and sincere as Doves.

Prudens *Simplicitas*--Martial.

Printed in the Year, 1657.

The wise Dove, or Tame Serpent.

HAppy is the Mans whose Meditation, are pure, whose Discourses are *savory*, & whose life is *holy*: who *speakes* as he *thinkes*, & *doth* as he *speakes*. Who is a *coward* in Sin, but *bold* in Godlinesse.

2. Whom neither Sight can *entice*, nor Might *enforce* to do Evill: But he *doth* Good, and *speakes* Truth even *gratis*, & is peremptorily resolved to be *honest* in spight of Earth and Hell.

3. Whose Promises never out-run his Performances for want of *Forecast*, or *after-Care*. Whose Designes may be *naked*, & yet not *ashamed*. Who is not *sad* at *glad-tydings*, nor coyns Impostures to *sing* his own party into a *Fools-dream*.

The

1. The man is blest, who dares be good
From Sur-face to the Center:
Who feels no Courage in his blood
On sin to make Adventure.

2. Who can endure to be a Saint
Amids the Devills Traps:
Who is not honest by Constraint;
Nor speakes Truth by meer Haps.

3. Who doth his Words with Deeds re-(lieve
Whose Plots need no Disguise;
Who at Good newes doth never Grieve,
Nor Lull himself with Lyes.

4. Who *bends* his Mind to *shoote* at Perfection, though the Arrowes of his Endeavour *fall short*. Who loves not to *plead* Ignorance. Who *conquers* his Enemies by *Patience*, and *murthers* Injuries with Courtesies.

5. Who desires, to be both to GOD and Man a *sincere Nathanael*, a *true Church*-Member, in Faith and Affection, without *Malice*, though not without *Evill*. Whose Humanity and Humility can never be *Bankrupt*.

6. Whose *well doing* wearies out all his *bad* Pay-masters. Who *sweates* out the *malignancy* of Idlenesse. VVho is *free hearted*, and *publique Spirited*, and robs not Others of Himself.

VVho

4. *VVho would be better then he can:*
who sees no need of Blindnesse.
VVho turnes his Foes Physician,
and kills Revenge with Kindnesse.

5. *VVho is upright to God above,*
Down right to Man below:
VVho still payes All the debt of Love,
And yet the same doth Owe.

6. *VVho can do well spight of Ill-will;*
VVho slayeth sloth with Labour:
VVho lives as lent Himself until,
But given to his Neighbour.

Who

7. Who never *prides* himself in *temporary trifles*, or *future uncertainties*. Who is not *mad*, but *modest*. Who scornes impudently to *swagger* with what his Master *lent* him.

8. Who furbushes his *vertuous* Habits by *frequent* Acts, and lets not his Time, nor Thoughts *runne* at *waste*. Who thinkes himself lesse then the *least* Mercy; and yet the *whole* world is not *enough* to fill his *In-side*.

9. Who doth not *invisibly* wound his Brothers *good name* with Words *worse* then Blows. Who is *more* Conscionable then *most* men *desire* to be, and yet is *angry* with himself for being *no better*.

7. *Who boasteth not of Muck & Rags;*
Nor vaunteth of To-morrow;
Whose Head is tame, who never brags
Of what he did but borrow.

8. *Who never lets his Graces rust,*
Nor Time away be hurl'd;
Who counts himself more vile then Dust
yet better then the world.

9. *Who whets not's Tongue upon his (spleen*
to cut an absent Friend.
Who is as good as e're was seen;
And yet he still doth mend,

Who

10. VVho whines not after his Neighbours *glittering* dust; nor is *toy-sicke*, like an *hard to be pleased*, Changeling, or *incorrigible* Self-humouriſt; who cares not ſo much for Liberty, as for Conſcience.

11. VVho aſpires not to a *faire* Place by *foule* Play: who is not *beggered* by Plenty, nor made a *Miſer* through Proſperity: who ſtrives not to make the *golden* MINE a *Poſſeſſive*, nor *poore* Mens GETTINGS a *Participle*.

12. VVho *magnifies* the Creator, and *parvifies* the Creatures: who ſets his *Face* towards the *Sun of Righteouſneſſe*, and by turning his *backe* upon *tranſitory* Delights, makes them *ſhadow-like* flock *after* him.

VVho

10. *VVho never fondling like doth cry*
For others Lands, or House:
Who in his Christian Liberty
Is Conscientious.

11. *VVho growes not great without Gods*
VVhom Riches cannot Pine: (leave
VVho at vast Gold heaps lookes a-skew,
And, but in jest, sayes, MINE.

12 *Who feels the Brightnes of Gods love*
Strike all Earths glory dimme:
Who mainly seekes the things Above,
And things below seeke Him.

13. Who is not *cunning* enough t
deceive Himself, nor *foolish* enoug
to let others deceive him. Who is o
a Serpentine *prudence*, lest Another
should hurt *Him*, and of a Columbine *sincerity*, lest He should hurt *Another*.

14. Whose Thoughts are like *deepe*, though *cleare* Waters, that may be seene *into* unto the *middle*, but not *through* to the *bottome*. Who is *able* to *give*, and *willing* to *take* good *Advice*.

15. Who studies not to cheat his own Soul, nor *wearies* himself with *Frivolous Impertinencies*, neglecting the *one thing necessary*. But being sensible of his own *nothingnesse*, esteemes Christ *All* in *All*.

Who.

13 *Who Christs true way of Life doth*
Uniting Grace with Art (tread,)
Who is a Serpent in his Head,
A Turtle in his Heart.

14 *Who is Profound, yet plain in speech*
To those that can't discerne:
Who is both wise enough to Teach,
And humble enough to Learn.

15 *Who is not stuft with foolish craft*
His own soul to deceate:
Who is imperfect, but well graft,
In him who is Compleat.

Who

16. VVho is *wise* to do Good, but to do Mischief has no *Knowledge*. VVho by his *prudentiall* Innocence *befooles* the *profound* Politician, and *confutes* the *grand* Impostor.

17. VVho the *older* he growes, the *newer* he is daily; and the more *decrepit* and *crooked* his Bodie is, the more *straight* and *upright* is his Mind. VVho is both *inferiour* to the VVormes, and *yet superiour* to the Angels.

18 VVho by Faith and Love *disbosomes* himself of all Self-interest: improves all he has for Gods *glory*, who turns all to *his good*. VVho, when we have seen & heard the *best* of him, still is far *better* within doores. Such a ones company *Angels* long for.

Who

16. *Who is in God a knowing man,*
A very Child in evill:
Who silly-simple is, yet can
Out wit both Adan and Deivil.

17 *Who growes Young by Antiquity,*
And lives when he is dead:
Who is but wormes-meat: yet more high
then Angels rears his Head.

18. *Who reckons not himself his own;*
But all things else are his:
Who lives as unto God well known,
That man is ripe for Bliss.

Post-script

Post-Script Quibuslibet

FRiends, there was an errour, or Vice, *in the Title of the Dedication hereof, through the Remoteness of the Authour, from the Presse: And the* late *Advancement of the* Patron. *Wherefore tis thought good, to leave out the Epistle* Dedicatory *to prevent* a Generall *Mistake*

Neighbors

NEighbours, lay aside Partia-
or the Booke, which you please,
will not hurt you unlesse you will.

2. That Reader who is over critical,
am sure is Hypocriticall.

3. The self same thing; if this man
ud it, it is too too Conceited; if another,
Ingenious.

4. Nothing can be so bad, but some
ike it; nothing so good, but some dislike
.

5. Tis as hard to gratifie Every man,
s to please ones Own fickle humour.

6. When I do well, I am envied:
when ill, I am upbraided: Countrey-
men, what ayle ye?

7. Friend

7. Friends, Ye are many: But we
ye more, so but agree among your selv
I'le give you all satisfaction.

8. True, My Garden has Weeds,
well as Hearbs; my Field Tares,
well as Wheat; my Bush Prickles,
well as Roses.

9. The Spider drawes deadly poy
from the cordiall Slips; the Bee suck
honey from the heartlesse Weed.

10. My Apples have some soundnes
lucke not the rotten: My Sieve so
Flower, eat not the Bran.

11. The sincerest Israelites may b
not without his Guilt, yet without h
Guile.

12. The truest NATHANIE
may have his Errata, and the pure
CHURCH its Imperfections her

FINIS.

Thomas Astbury
his book